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Malaysia Message

Singapore.
May & June 1934.
Volume 44.
Nos. 5 & 6

Epworth League Institute, Malacca.

PERSONALS

Soon after his arrival in Singapore from Manila, BISHOP EDWIN F. LEE left for a hurried trip through the Peninsula, visiting Kuala Lumpur and Penang and going on into Kedah. On the return trip, Bishop Lee left the boat at Port Swettenham and proceeded to Malacca where he preached on Sunday evening at the Epworth League Institute Service, and on Monday addressed the Rotary Club following their tiffin and again addressed the Institute Monday evening. MRS. LEE and MRS. KRIEKENBEEK motored to Malacca to attend the Institute. Mrs. Lee spoke at the Epworth League Devotional service Sunday night. Mrs. Lee and Mrs. Kriekenbeek returned to Singapore by motor car while Bishop Lee returned by way of Kuala Lumpur.

On May 7th BISHOP AND MRS. LEE left Singapore for Borneo. returning May 21st to attend the meeting of the Committee on Publications and Church Extension.

The meeting of the Committee on Publications and Church Extension met on May 30th and 31st and brought to Singapore the following people: Rev. L. Proebstel, Rev. R. A. Blasdell and Rev. A. V. Klaus.

MISS ELLICE ZUBERBUHLER, a teacher in M.G.S. Singapore, recently returned from five months' leave in India where she visited many school friends. Miss Zuberbuhler is now in hospital recovering from an operation.

MR. & MRS. F. M. WILSON, missionaries in North India, spent a few days in Singapore while their boat was in port. Mr. Wilson spoke at a Tuesday evening meeting in Wesley Church.

MR. & MRS. EPHGREAVES of Chicago Heights were the guests of Mr. & Mrs. Amstutz while the Dollar boat on which they are travelling around the world, was in port.

MR. & MRS. HENRY SCHILLING of New York spent ten days recently in Singapore as guests of Miss Harvey. Mr. & Mrs. Schilling are teachers in the Textile School of New York—an institution devoted to the education of retarded children.

MRS. BLACK and MISS WAGSTAFF of Pasadena, California, and MISS KENNEDY a parish visitor in First Church, Pasadena, recently visited Singapore friends.

MRS. HEPPEL organist of Wesley Church Singapore has returned from a six weeks' holiday in Burma.

MR. & MRS. J. F. PEAT sailed for America on May 17th—retiring from their active careers as missionaries. Their many friends in this part of the world, hope, however, that they have not said a final goodbye to the East.

The latter part of April MISS LEILA CORBETT returned from leave—and took over the principalship of the M.G.S. Singapore left vacant by MISS KENYON'S sailing on home leave the 27th of April.

MRS. NOEL HORLEY has returned to Singapore from England.

MISS C. JACKSON has been spending six weeks by the sea at Siglap—but will soon be returning to Singapore.

MR. CHELLIAH Principal of Jaffna College has recently spent some time visiting friends in Malaya.

MR. & MRS. PAUL B. MEANS and family expect to arrive in Singapore June 20th on the s.s. "Trier."

At the time of the mid-year meeting of the Mission Field Finance and Field Reference Committee meetings which will be held in Singapore the second week in July, the Committee on Semi-Centennial programme will meet to discuss further the plans begun at Conference. It is expected that the programme in connection with the Semi-Centennial of the founding of the Methodist Mission in Singapore will be held in January 1935. Bishop and Mrs. Oldham are expecting to be present.

Notice

Subscriptions for the Malaysia Message, 1934, are now due. Will readers who have not paid for 1934 kindly remit their subscriptions to the Malaysia Message, 10 Mount Sophia, Singapore, after reading this notice.

MR. PETER AHWAH LEE, who is a student in the Union Theological Seminary in Manila, P.I., is making the most of his long summer holiday from the Seminary. He is not only studying Educational Psychology in the National Teachers' College in the afternoons, but has a full time forenoon teaching job in the Chinese Republican School. For the summer he has been made the Acting Principal of the Summer School while the Principal is on a visit to the Provinces in the interest of the school. In the evenings he teaches an English class for adults and twice a week coaches two American sailors in Mandarin. Peter went from a teaching post in the A.C.S. Ipoh in 1931 to continue his studies in Manila. His name appears as below in the souvenir number of the Seminary magazine, The Union Voice, among the candidates for the title 'Associate in Arts':

Peter Ahwah Lee (With Highest Honours) Ipoh, Federated Malay States.

Member of the Student Council. A great booster of China, the beloved land of his ancestors. Lee is jolly, inquisitive, and funny at times. Always interested in new things. He is adept in Math. He finishes his Junior Year with highest honours.

THE REV. & MRS. D. H. YAP of Kuala Lumpur were visitors in Malacca on April 15th and 16th. Mrs. Yap spoke at the Epworth League service Sunday night and Mr. Yap preached at the English service. On Monday night Mrs. Yap spoke at the meeting of the Rotary Club, taking as her subject "The New Chinese Womanhood." Her address was described by Dr. A. L. Hoops as "interesting, eloquent, and clear."

JOHN P. STAMER, a returned missionary from Sumatra, has been appointed pastor of Second Church, Louisville, Ky., to succeed B. E. E. Fischbach, deceased. Mr. Stamer is a graduate of Asbury College and Seminary, and has done postgraduate work in Chicago University. He began his new pastorate Sunday, April 15.—*The Christian Advocate, Cincinnati.*

The REV. & MRS. R. A. BLASDELL and FRANCIS and ROBERT of Malacca spent the month of May at "The Knoll," Brastagi. They returned to Singapore May 30th.

The REV. & MRS. EGON OSTROM of Kisaran, Sumatra, spent a month at "The Knoll," Brastagi, April 15th—May 15th.

Not Far from the Kingdom.

By the late Amos R. Wells.

He was one the best of a doubtful tribe, that testing and trying and hectoring scribe. He questioned the Saviour, all wise and true, and asked him to tell him what he himself knew. The first commandment, all others above, toward man is the law of love. So answered our Lord, and the scribe agreed with all of his heart to the Saviour's creed. So firm his assent and so eager his word that he won high praise from the lips of the Lord, high praise spread over the world abroad: "Thou art not far from the kingdom of God." Oh, an earnest word is a shining star, and its fair light travels near and far. An earnest word is a sword ablaze, piercing souls with its ardent rays. It is well the truths of Heaven to know, it is better still to say they are so; but best of all, our whole life through, is this: the truth that we know—to *do*. With his kindling eye and his eager tone, did the scribe stop short with the word alone? Then the goal of goals he failed to win: he was *near* the kingdom, he was not *in*.

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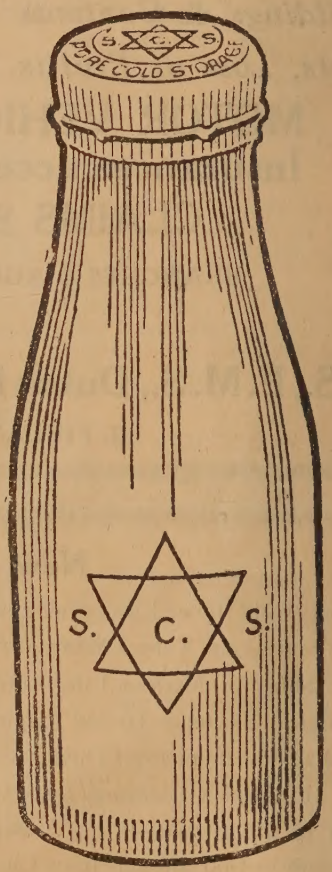

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for

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WHY BE DIFFERENT

"When you are in Rome, do as the Romans do." This badly over-worked expression has a great deal of good sense in it. It is undoubtedly poor policy to attempt to maintain unessential customs and habits when in a strange land thereby emphasizing unimportant differences. In the externals and unessentials it is certainly good policy to accommodate one's life to the life of the people generally, and to manifest as few differences as possible, as differences are always sources of friction. To use the sentiment of the above quotation, however, as a reason for surrendering ideals and convictions which lie at the very foundation of our life is sheer folly. The early Christians lived in Rome and in many respects did as the Romans did, but in many other respects they refused to make their lives conform to the life about them, and the bitter persecution which ensued was not sufficient to convince them to yield. Had the Church yielded these essential points of conduct in those early days, she would have been absorbed into the common life about her until there would have been no difference between her life and the life of the people about her—i.e., there would have been no reason for the existence of the Church. It has indeed been well that in that early period of the life of the Church as well as in many later periods the Church has refused to yield those essential points of her life and practice, which, though marking her as different from the common life about her, were the very reason for her existence in the world.

The disturbed conditions of the present have created a situation in which it has been very easy to abandon the old and take on the new in an endeavour to lose the differences and assume the likenesses to others and so be enabled to approximate the common life of the world. Change is upon us, and we must come through it as well as we may with the maximum of advantage to ourselves. Some of these changes have been conscious and deliberate. Turkey, for instance, has shocked the whole world by her carefully prepared programme of accommodation to modern life. In this programme she has abandoned what has been considered in the past as factors vital to her existence. Thus, the Caliph, the chief representative of Islam, not only in Turkey, but also in the world, has been waved aside with little ceremony. The sacred book of the people, which for centuries has been written and read only in Arabic, has now been translated into Turkish and is read in Turkish in the public services. Women, who in previous generations have lived for the most part in seclusion and must under no circumstances appear in public without a veil, have now attained a new freedom and have cast off both their seclusion and their veil. So we might go on to speak of education and the other items in this list of changes. Turkey is determined to be no longer different, but to be like other modern nations. To make this possible, the dead hand of the past has been ruthlessly removed, and the doors have been thrown wide open to modern influences from outside nations. In many of the changes other peoples will sympathize, in many, people will ask: "Has not Turkey given up too much in her desire to conform to the life of other modern nations?"

The Christian Church is also living through this period of change. As a Church and as individual Christians, we have already witnessed many changes to accommodate ourselves to the common life about us. Many of these changes have entered through the deliberate planning of the Church leaders; many others have come without our being aware of them. Unconsciously, the desire not to be different leads us to lay aside our differences, until we are startled to hear onlookers say, "There is little or no difference between such a life and the life of the people outside the Church," or it may be something like this: "The Church is losing more and more its distinctive characteristics and is becoming more and more like the world around it." There may be features of the individual or Church life that could well be laid aside now. They have served their purpose and are no longer useful.

There are new features which undoubtedly could well be taken on. Only let us be on our guard, both for ourselves and for the Church, that the motive which leads us to lay aside the old and to take on the new be not merely the desire not to be different. Otherwise, we shall awaken some day to the fact that in our desire to accommodate ourselves to the life of the world about us we have gone too far, we have given up too much, we have lost our distinctive character. For the Church and Christian individuals have always been different and always will be so long as they fulfill the purpose of their existence. Some things we can afford to dispose of, other things we must preserve with our very lives, if need be. For the sake of these things, even when we are in Rome, we will *not* do as the Romans do. We will be different.

THE GIFT

VERA EDBORG OSTROM.

Ah Moi bent to stir the fire. She drew her arm quickly across her eyes before she turned again to the table where her eldest daughter was helping her to clean the fish. But the tears welled up again and Ah Moi was ashamed to face her daughter. She reached out blindly and took the pan of fish, saying: "I will clean these out of doors. The smoke is too bad in here. Go you and find Little Son and your sisters. I do not know where they are." The girl went quickly. She had seen her mother's tears and did not wish to embarrass her by remaining. Ah Moi had received a letter that morning from the Bok Su Niu (the Chinese name for a Pastor's wife) in Bagan Si Api-api and the letter had brought with it a home-sickness that quivered through every fibre of the lonely woman's soul. It was not that the island where she now lived was hotter or uglier or more unpleasant than her old home in Bagan. Bagan was just such a hot, steamy, fish-reeking place as this. But there had been a church in Bagan. There had been Christian friends. There had been Bok Su Niu, her very special friend. Bok Su Niu had attended a Mission school in China before her marriage, and often Ah Moi had taken her Bible to Bok Su Niu's house in the evening and the two women had read and prayed together. At the request of Bok Su Niu, Ah Moi had begun teaching a Sunday School class and had found great joy in knowing that there was something which she could do for her Master. And there had been the Sunday church services and the Bok Su's sermons which week by week had given her courage and inspiration for her hard life. Her husband had grown to know and like the Bok Su and twice he had accompanied Ah Moi to the church service. She had dared to dream that some day he might also become a follower of the Christ she loved. And her husband had decided to move to this smaller town. Then the Depression had reached Bagan Si Api-Api fishing station hoping that there would be less competition. They had not prospered here but they had had enough to eat. "In these hard times no one can expect more than that", Ah Moi's husband had said.

Yet this morning a letter had come from Bok Su Niu and she had written of the needs of the church in Bagan and had added, "We are asking every member to give something to help the church at this time. Even the children are giving their pennies. Perhaps you can send us a small gift, too." In the pain of her homesickness and loneliness, Ah Moi who for a year had not seen a single Christian, pondered Bok Su Niu's letter. She felt a burning need to express in some way her love to the Christ whose presence was her daily strength. And what joy to give a gift to the church which was so dear to her! If only there were something which she could sell or pawn—a ring, a pin, a comb or anklet from more prosperous days. But nothing remained. There must be some way to get the money. My husband is kind, she thought. He has been gone these many days fishing. If he should get a good load, surely he would give me something. But now the loads are small and sell for so little. Last month it was only thirty guilders, and when each man had his share, there was almost nothing left. If it were as in the old days! Sometimes the loads were sold for two hundred guilders then. Oh, if he could only get a hundred guilder load! Then I would ask him for ten guilders and I would send it to Bagan for the church.

Ah Moi longed to be alone but in the house she could hear the clamour of voices and knew that her eldest daughter had returned with Little Son and his three sisters. I must pray about this, thought Ah Moi. The fish she was cleaning dropped back into the water and she clutched the pan on her knees tightly between her two bony hands. With shut eyes and deeply bowed head, she whispered hoarsely, "O, Lord! Lord! Give him a hundred guilder load that I may ask ten guilders of him for your church in Bagan." She wanted to pray more but she could not. Yet she did not move nor lift her head. In silent wordless entreaty she waited before the Lord, until at last the crying of her little son broke through her prayer, and she opened her eyes to find him beside her, frightened by her strangeness. She comforted him and went into the house to prepare their dinner. The worry had gone from her heart. A strange glad expectancy filled it instead. She was absolutely sure that her prayer had been heard and would be answered. She began planning the letter she would write to Bagan, thinking of the happiness of Bok Su Niu and the others when her gift should arrive.

She waited eagerly now for her husband's return, and one night after she had put her children to bed, she heard his knocking at the door. She ran quickly and opened it. Her husband entered, his arms full of packages. "Bring the lamp!", he cried. She hurried back with it and saw a pile of silver on the table. Her husband was taking some money from his belt. "The load sold for one hundred sixteen guilders", he told her. "I have bought a cap for Little Son and here are cakes for all of you."

Ah Moi looked at the money on the table. Had it fallen from Heaven, she would not have been more certain that it had come from God's hand. She told her husband of her prayer and promise to the Lord. He shared her awe and gave the ten guilders gladly. "I shall not wait", said Ah Moi, caressing the bill in her hands. "I will write the letter to-night".

"You need write no letter", replied her husband. "I will hire a boat and you may take the money to Bagan yourself. Go to the church and thank the Lord."

The next day Ah Moi embarked, taking her four daughters and her precious little son. They had a long ride in the tipping, swaying boat with its great red patched sail. The sun beat down upon them mercilessly and its glare was reflected back from the gleaming water, but they did not complain. In the afternoon there came a wind to cool their cheeks and speed them on their way.

The sun had set when they neared Bagan. The tide was running swiftly and the current was so strong that the boat was knocked here and there among the greater boats and could not reach the shore. The children were frightened and crouched close to their mother. Ah Moi remembered that it was prayer-meeting evening and she prayed that they would not be too late.

It was eight o'clock before they finally made a landing however. Ah Moi lifted her small son to her breast and fastened her shawl about the sleeping boy. With her daughters at her side she hurried up the windy street. As she neared the church she heard the sound of singing. She was surprised that it was so strong. Formerly the prayer-meeting had not been very well attended. She reached the door and saw that the room was crowded. Not only the Bok Su but the visiting missionary also sat on the platform, and before the pulpit stood a white-covered table. O! The goodness of the Lord! It was a special service and the Holy Communion was to be celebrated. She pressed into the room looking somehow like a Madonna with the shawl over her head and about the sleeping child. But it was not the young dreamy face of a Madonna that looked out from beneath the folds of the shawl. This was an older face, thin and worn and in no way beautiful. Yet something in this face drew every eye in the room.

Ah Moi saw her friend, the Bok Su Niu, and hurried to her side, laughing for very happiness. She joined the others in the hymn of praise and while they were singing, she drew a folded ten guilder bill from her belt and laid it in Bok Su Niu's hand. "Here it is! This is my gift to the church! But it is not from me," she added. "It is from the Lord Himself."

AN INTERESTING RECORD

The Anti-Opium Clinic was opened in Singapore on May 8th, 1933. It occupies a commodious house at 137 Kampong Java Road formerly owned by a Chinese gentleman. From the date of its opening to the end of 1933, $13,781.77 had been collected from the public. Of this sum $6,577.46 was expended for repairs to the house, furnishing, and equipment. The balance, $7,224.31 was used in the running of the Clinic. During this period 1,011 patients were treated at the Clinic. They came from the entire Peninsula and as far away as Bangkok in the north and the Dutch East Indies in the south. The number of applicants for admission has always exceeded the accommodations available. There were, at one time, 1,400 on the waiting-list.

Of the 1,011 treated 902 were born in China, 97 in British Malaya, and the remainder in other places. These figures give us a good opportunity for testing the claim of many that the habit is usually contracted in China. It has been discovered that of the total cases 76.4% acquired the habit locally and only 19.4% in China although 89% of the cases came from China. So China has received greater blame for the initiation of the habit than she has deserved.

"The medical treatment lasts from 5 days in the case of healthy and light smokers to 3 weeks or longer in the case of those weak and heavily addicted. A period of a week follows in which no medicine is given and during which the patients are given the opportunity to satisfy themselves that they have no more craving and are thoroughly cured.....It is gratifying that the treatment entails no suffering, so much so that it is not necessary to keep the patients in bed or to restrict their diet, on the contrary, they are allowed to move freely within the premises and only indigestible food is prohibited."

The above is quoted from a very interesting report by the Director, Dr. Chen Su Lan, who has been the moving spirit in this whole enterprise. He has been assisted by two medical officers, two dresser-dispensers, and a nurse. The Clinic has now completed a year of its history and seems to be in a good running condition. Funds are urgently needed and may be sent to the Anti-Opium Clinic, 137 Kampong Java Road, Singapore. Information regarding membership in the Anti-Opium Society or other points of interest in connection with the Clinic may be obtained from the Secretary, Mr. Thio Gek Choo.

FROM THE EDITOR'S DESK

CHRISTIANS AND AMUSEMENTS

This has become a prominent question among a large group of Christian young people in Malaya. The commercializing of many new forms of amusement in recent years and the publicity given them through advertisements and other means in the endeavour to popularize them have created a most difficult and confused situation for a great many. Friends, in no wise connected with the Church and having no knowledge of, or interest in, the Christian point of view, participate freely in these amusements, and naturally the question arises in the minds of Christians: "What harm can come from our doing likewise?"

Few who have knowledge of the work of our Epworth League at this point will accuse us of disregarding this natural desire of young people for amusement and of trying to restrict their freedom in wholesome amusements. Such opportunities for amusement together with the various out-door sports and other activities provided by schools and various public groups will go a long way in caring for the normal desire for amusement. These forms of amusement are generally wholesome and unquestioned. There are, however, other forms of amusement which, for one reason or another, are distinctly unwholesome and questionable when measured by Christian standards. It is the duty of the Church to warn against such amusements, as well as the right of the young people to be informed with regard to the dangers involved and the reasons for questioning them. It is well for Christian young people to recognize that there are many things about the new way of life which they have chosen to follow which set up ideals and standards of life quite different from those of young people who have not chosen that way of life. Amusements which would be quite proper for a young man or woman who is not a Christian would be quite improper for Christian young people because the standards which they have adopted are different. For instance, the amusements commonly provided at the so-called "popular amusement resorts", the unselected shows at the cinema, games of chance commonly associated with gambling, and dancing, may be freely indulged in by those who have not accepted Christian standards without any thought of questioning them, but the Christian will inevitably look askance at them because they are not in harmony with the ideals and standards which he has accepted. If he indulges in them at all, he will very carefully weigh the results of his indulgence and decide to what extent he can enter into them and still retain his Christian standards and purposes.

In the selection of amusements many considerations might be offered which would serve as useful guides to young people. We suggest two: What amusements will be most in harmony with the spirit of Christ as portrayed in the Gospels and will most assist me in the attainment of my highest purposes in being a Christian? and, What will be the result of my choice of amusements on my own life and the lives of my associates? We hope to discuss some of these questions in future issues and are happy to present one such discussion in our present issue (*see p.* 15).

A Successful Life

I pray thee Lord, that when it comes to me
To say if I will follow truth and thee,
Or choose, instead, to win as better worth
My pains, some cloying recompense of earth,
Grant me, great Father, from a hard fought field
Forspent and bruised, upon a battered shield,
Home to obscure endurance to be borne
Rather than live my own mean ends to scorn.

EDWARD S. MARTIN.

Time for Worship

Let us put by some hours of every day
For holy things! whether it be when dawn
Peers through the windowpane, or when the noon
Flames like a burnished topaz, in the vault,
Or when the thrush pours in the ear of eve
Its plaintive melody; some little hour
Wherein to hold rapt converse with the soul;
From sordidness and self a sanctuary,
Swept by the winnowing of unseen wings,
And touched by the White Light Ineffable.

CLINTON SCOLLAND.

OUR MAY-JUNE ISSUE

As we intimated in our last issue, we are now issuing our combined issue for May and June. We trust that its variety of articles from local authors in Malaya and Sumatra will be found especially interesting. We regret that the reports of the Epworth League Institutes have not reached us for publication in this number, but we print on our cover the Institute group at Malacca.

May the spirit of these institutes live on in the local chapters throughout the year, and may the things heard and seen by the delegates find opportunities of expression in the activities of the Leaguers throughout the Conference.

OUR SEMI-CENTENNIAL CELEBRATION

This is no official notice, but merely a gentle reminder that the year of preparation is half-spent, and that those who are earnestly desirous of a successful celebration of the fiftieth anniversary of our work in Malaya should bestir themselves in redeeming the time that remains. A Committee was appointed at Conference time to prepare initial plans. We suppose that the Committee has been hard at work in their various stations working out plans, but little enough has been heard of the plans up to date. Is it not time that Committee collect the fruit of their labours and divulge to a patiently waiting Church such portions of the proposed programme as can wisely be entrusted to possible participants next January? Is it not time for the local Churches to know their parts and to muster their resources?

The J.H.T.S. has acquired the following books which may be borrowed, upon request, from the Principal, 48 Canning Rise, Singapore.

The Pastor and Religious Education
The Varieties of Present-Day Preaching
Methodism in American History.

Our readers will experience keen disappointment in noting the absence of the page prepared by the Rev. H. B. Amstutz on Meditations for the Inner Life. The material has come in so promptly and regularly that its absence was quite overlooked until it was too late to insert it. We assure our readers, however, that we shall do our best to include it next month.

The Malaysia Message

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THE BEER CONSPIRACY

BY C. RAJAGOPALACHARI.

Every observant temperance reformer must have observed the increased number of foreign liquor advertisements in the streets of our cities and wondered whether we could not get a legal prohibition, if not of the manufacture and sale of liquor, at least of advertisements seeking to get the drinking habit instilled into men that do not at present know the taste of beer or strong spirits.

Mr. Issac Foot, M.P., has recently written to the press exposing a conspiracy hatched by the Director of the Brewers' Society of England. He has written an open letter drawing public attention to a speech made by Sir Edward Sanders at a meeting of the Wholesale Brewers' Association of Birmingham and Midland Counties, copy of which was marked "Private and Confidential" and circulated to Brewers for action. The following extracts from the circular of the Director of the Brewers' Society speak for themselves:—

"The Chief Customers of the public house to-day are the elderly and middle-aged men. Unless you can attract the younger generation to take the place of the older men, there is no doubt we shall have to face a steadily falling consumption. I am not saying that the present beer drinker should drink more, but rather that we want new customers. We want to get the beer-drinking habit instilled into thousands, almost millions of young men, who do not at present know the taste of beer.

"The main lines would be press advertising, bill posting, advertising on public vehicles, possibly by illuminated signs, distribution of literature, lectures and articles by prominent persons and press propaganda by means of editorial and news items.

"If we begin advertising in the press, we shall see that the continuation of our advertising is contingent upon the fact that we get editorial support as well in the same papers. In that way it is wonderful how you can educate public opinion, generally without making it too obvious that there is a publicity campaign behind it all.

"There are plenty of footballers, plenty of cricketers etc., who would like to appear in the press saying that their strength is derived from beer—at any rate, we should consider it in connection with our scheme."

These extracts must be a sufficient warning to youth, newspaper readers and public bodies that control spaces for advertisements in public places until such time as we can induce legislatures to prohibit this kind of solicitation for the consumption of alcoholic liquors.—

The Indian Social Reformer.

SIGNIFICANT RITUAL CHANGES IN THE HOLY COMMUNION

By Fred Winslow Adams

"Of all the services of the Church, the Holy Communion seems to bring me nearest to God," said the president of the Chamber of Commerce in a metropolitan city. The Methodist Episcopal Church has adhered more closely to the communion ritual than to any other part of that liturgy of the Church of England, which John Wesley declared breathed "more solid, Scriptural, rational piety" than any other in the world. That might explain why so few changes have been made in the "pure, strong, elegant" language—the adjectives are Wesley's—of this most sacred sacrament.

The Need of Revision

The reason for many revisions offered by the commission of 1928-1932 of this ancient and hallowed sacrament is due in part to a new attitude of mind which hungered for further spiritualization of what was to some a repulsive putting of a beautiful symbolism. Still another reason for revision might be found in the new emphasis of our day on worship. The Holy Communion, viewed either historically or liturgically, is the very climax of worship. This has had its influence in the restoration of some of the most beautiful parts of the communion liturgy.

First might be mentioned the restoration of position in the ritual. Since 1864 this sacrament has followed baptism and the reception of members. Now it is the first form in our ritual. The primacy is traditional.

A second revision has been made in restoring the Holy Communion as a complete Order of Worship. At the General Conference of 1792 all parts of the order for the Lord's Supper preceding the offertory sentences were thrown out. This meant the omission of the Ten Commandments, the Epistle, the Gospel, the Sermon, the Comfortable Words, and the Sursum Corda ("Lift up your hearts"). The 1916 revision restored the Ten Commandments as optional. The 1932 revision has restored the Comfortable Words, and made optional the use of the Sursum Corda, the Epistle, the Gospel, the Sermon, and added the Beatitudes and Jesus' Summary of the Law. This is attuned to the spirit of our day.

A Complete Order of Service

The wholesale deletion of 1792 resulted in the sacrament of the Lord's Supper, which Bishop Cooke in his *History of the Ritual* called "the most sacred ordinance of religion and its most solemn rite of Christian worship," being relegated to an inferior place, usually at the close of the Sunday morning worship. This practice retarded its frequency, diminished the attendance, and dimmed its importance. Such considerations led the Commission of 1932 to prepare an order of service which would not be held after, but would take the place of the usual order of a service of worship. In addition to the restored liturgical material was added as an original contribution opening Acts of Adoration, Jesus' Summary of the Law, and the Beatitudes of Jesus. These seem to have special fitness for a Sacrament in Commemoration of our Lord's Life and Death. The commission felt assured that this longer order, with possible omissions of Scripture lessons and sermon, would grow in favor with our people, and the first Sunday in every month be continually looked forward to because of this beautiful and inspiring order of worship.

Four Steps of Progression

A third revision has been the transposition of various parts of the sacrament to conform more nearly with the traditional order. The communion in the Anglican service opens with the Lord's Prayer and the Collect for Purity, to be offered by the minister, alone, as a personal or pre-communion act. The Lord's Prayer is used again in the post-communion prayer, this time the people uniting. But the practice evidently lost favour with evangelical Methodists. It seemed too priestly. They discarded it in 1792 by omitting the first use of the Lord's Prayer, and transferring the beautiful Collect for Purity to a position following the Prayer for Pardon ("Absolution"). The 1932 revision has restored both these prayers to the opening part of the service, but made them for participation by minister *and* people. This is in harmony with the Puritan position of "the priesthood of believers." The exact opening of the new order, however, indicates a hymn and the Words of Adoration before the prayers. The revision of 1864 restored one of the sentences of the Comfortable Words ("If any man sin—") as a preface to the invitation. Now that the Comfortable Words are again in the ritual, the Invitation is left in its original form.

A Progressive Service

In its present arrangement the communion service has four definite steps of progression, each coming to a joyous and triumphant climax. The ritual takes this Supper out of the funeral category into that of reverent and triumphant memorial.

1. *The Approach.* Beginning with a hymn, followed by the Acts of Adoration, Collect, and Lord's Prayer, a climax is reached in the reception of the offering as the people stand and sing, "All things come of Thee, O Lord, and of Thine own have we given Thee."

2. *The Invitation.* This is a call to a confession of sin, and is followed by a Prayer for Pardon and the Comfortable Words. ("Hear what the Scripture saith to those of a humble and contrite heart.") These words of Scripture are confirmatory of divine forgiveness, and lead directly to the note of joyous

exultation in "Lift Up Your Hearts," and the climax of the Sanctus, which should be sung by the choir and congregation, "Holy, holy, holy, Lord God of hosts."

3. *The Consecration.* This is a high moment as the minister consecrates the bread and wine. Then, as he kneels before the Lord's Table, the entire congregation, now about to share in social fellowship and faith the memorials of their Lord and Master, join with their minister, consecrating themselves in the Prayer of Humble Access. This is an alteration, the prayer having been formerly for the minister only, and before the Prayer of Consecration. Now, with the people joining, it produces a reverent and beautiful climax. It prefaces the actual act of communing.

4. *The Communion.* The rubric continues our universal custom, "Then shall the minister first receive the Holy Communion in both kinds himself, after which he shall proceed to deliver the same to other ministers in like manner, if any be present, and after that to the people, all devoutly kneeling." The climax comes after all have communed in the triumphant Gloria in Excelsis, in which choir and congregation standing should join, and then reverently await the Apostolic Blessing. I hope sometime to hear the Hallelujah Chorus sung at this triumphant moment.

Changes in Wording

Other revisions than those already noted, have to do with changes in words, phrases, and sentences, and are also of no little importance. Perhaps the most significant change has been made in "the Words of Delivery." The former words, "The body of our Lord," and "The blood of our Lord," which have come down to us from the Roman mass, as well as "Preserve thy soul and body to everlasting life," have been changed. In place of "The body of" and "The blood of," have been substituted the exact words of the Master: "Jesus said, This is my body which is given for you"...."Jesus said, This cup is the new covenant of my blood which is shed for you." This goes beyond the Roman mass to the Upper Room in Jerusalem, and leaves no implication of the Roman doctrine of transubstantiation. Then follow in each case the further words, "Take, eat—," and "Drink this—," which we have always used.

There are no changes in the *Sursum Corda, Sanctus,* or *Gloria in Excelsis.* How could there be! The commission felt great reserve is making any changes in the noble prayers of a liturgy running back for centuries, though it was surprising how many requests for changes were received. Passing the Lord's Prayer, Collect for Purity and Prayer for Pardon, without change, except for repunctuation and re-paragraphing of the Lord's Prayer (and this is uniform throughout the ritual), a few changes were made in the other four prayers. These were done only after long consideration and in prayerful spirit.

Five changes were made in the Prayer of Consecration. (1) "By His oblation of Himself once offered," becomes "By the one offering of Himself," which protects the original Reformer's protest against the Roman doctrine of a continual offering up of Christ in the mass. (2) "A perpetual memory of His precious death," becomes "this memorial of His precious death," while the following phrase, "Until His coming again," is omitted as inconsistent with belief in His real presence. (3) "These Thy creatures of bread and wine" becomes "This bread and wine." (4) The phrasing, offensive to many communicants, "May be partakers of His most blessed body and blood," becomes "May also become partakers of the divine nature through Him." (5) The word of institution, "Drink ye all of this," which to the Anglican means drink all in the cup; and to the Methodist, everyone drink, has been repunctuated, "Drink ye, all, of this."

The exquisite Prayer of Humble Access, which now is to be participated in by the people in unison, has three changes. (1) "Whose property is always to have mercy," the word property, as here used, being obsolete, the phrase is changed to "Whose mercy is unfailing." (2) "So to eat the flesh of Thy dear Son," is changed to "So partake of these memorials of Thy Son," to which is added, "That we may be filled with the fulness of His life, may grow into His likeness, and may evermore dwell in Him and He in us." This replaces the phrase, "Being washed in His most precious blood," which was not altogether satisfactory from the beginning, being amended in 1792 and again in 1916. The above substitution carries out the meaning with even greater force and without offense to good taste.

The offertory sentences have been rearranged, with some additions, in four groups, five sentences to a group, and each group unified. The first group uses the words of Jesus; the second, words from the Old Testament; the third, from New Testament Epistles; while the fourth unites Psalter, Gospel, and Epistles. The minister may read one or more of these groupings, as needed, and vary the readings on different occasions.

The changes in the prayers for this sacrament will hardly be noticed by the communicants, where so much that is familiar remains, but the total impression is bound to be much better than before.

The demand for a briefer communion worship, on occasion, has been met by instructions to omit, when desired, the Ten Commandments, Creed, Epistle, Gospel, etc., or for still greater brevity, to omit everything preceding the invitation. In the sick room the briefest possible form is suggested. But the hope is expressed that the new revision may be used as a complete unit for a service worship. It is the ritual of a majestic and triumphant sacrament, designed to lead the communicant to the experience of God through Jesus Christ.

SALOME FOX, METHODIST PIONEER

E. D. L.

When Miss Salome Fox of Singapore was laid to rest in the beautiful Bidadari Cemetery on the afternoon of April twenty-fourth, 1934, the many Methodist friends present were conscious of the fact that this death marked the end of an era in Methodist history in Malaysia. For it was exactly fifty years ago that Methodism came to this country and Miss Fox was the last of the three original members resident in Singapore upon whose courage and vision the Church was founded. Mr. Polglase had retired in England for some years before his death last year.

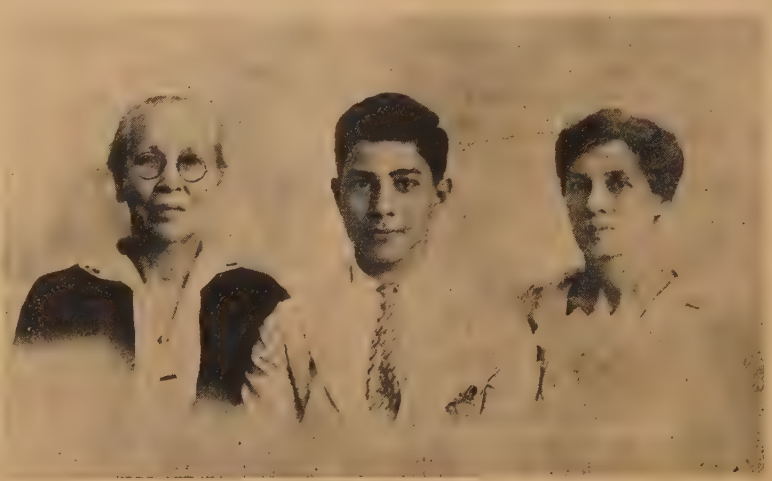
While we are grieved and disappointed in the loss of this earthly presence from our midst, we can only rejoice that she has been released from the pain and suffering of this past year and has entered into the reward of her long and faithful service for the Master. There were many friends at the funeral last Tuesday who longed to testify concerning the good this woman had brought to each of them personally. Not only do the older members of Wesley Church, Singapore, but Methodists throughout Malaysia remember with gratitude the long years in which Miss Fox was associated with them in building up the good life through the school and church. Her whole life was one of helpfulness to those with whom she came in contact. But the unique service which she rendered to H.H. the Sultan of Pontianak (Borneo) is outstanding.

In the year 1912 Miss Fox first met the Sultan. It proved subsequently that he was greatly attracted by her gracious, kindly, sympathetic manner for when he met her brother Mr. F. Fox later on His Highness asked him whether he thought there would be any chance of persuading his sister to come to Borneo to take charge of the next male child which might be born to him. During the next year this unusual call came and with high idealism Miss Fox accepted it. Reminded of a similar situation which had occurred on the banks of the Nile centuries before, she named this tiny Malay baby "Moses."

For the past twenty-one years Miss Fox has been a devoted mother to this boy. In Borneo first and later in Java she made the purpose of her life to surround this youth with everything beautiful and wholesome. She instilled into the child such Christian principles as would make him a man worthy to be the leader of a group of his own people. Perhaps the farewell to Moses when he left for Holland in the middle of last year was one of the deepest sorrows which ever came to Miss Fox, so truly maternal was the affection she bore this adopted son. It was not easy through these latter years to face the time of separation, but she had reconciled herself to the fact that when the young man became twenty years of age he must submit to the plans arranged by his father and the Government of the Netherlands Indies to go to Holland to train for the responsibilities of statehood which might come to him in the event of his father's death. To have been the adopted mother of the future Sultan of Pontianak was at once a great honour and a great responsibility, and those who watched Miss Fox carry through this delicate task know that she gave to the babe, the boy and the young man a devoted care which resulted in producing in him a fine noble character built upon the firm foundation of the Christian faith.

Our sympathy goes out in abundance to this young man who is so deeply bereaved; and to Miss Edith Curtis, a daughter of the late Rev. W. C. Curtis of South India, who was a constant companion of the deceased for the twenty-three years of her residence abroad. It was the faithful, loving care of Miss Curtis which made easier the last months of severe illness which Miss Fox endured. Other members of the family who opened their home to Miss Fox and gave her generous and devoted care during these last months are her sister-in-law, Mrs. E. A. Fox, and her niece Miss Grace Fox. With these and the many friends of the departed, the Malaysia Message joins in an expression of grief that Salome Fox is no longer with us in the body; but we know that she has been safely guided into the haven of rest where she shall enjoy the fruits of her labour forever with her Lord.

Rev. R. L. Archer, Superintendent of the Singapore District, who had known Miss Fox and her work during her residence in Java, conducted the funeral service at the house and also at the Bidadari Cemetery Chapel and graveside. The Rev. Goh Hood Keng and the Rev. W. S. Reinoehl assisted. The company of friends sang Miss Fox's favourite hymn, Jesus Lover of My Soul.



Miss Fox, Moses at the age of 14, and Miss Curtis.

OUR AMERICAN LETTER

ANNUAL CONFERENCE adjourned to-day (March 12) and your correspondent is returned to Ridley Park for his ninth year. He knows of no place he would rather be stationed, unless it is a certain city in the Orient called Singapore. Only fourteen ministers in this Conference of some three hundred have been longer than that term on their present appointments. So long a stay may be due to any one of four reasons: he hasn't the sense to move; the people do not know how to get rid of him; no other place wants him; or he is welcome to stay. Take your choice.

Ministerial conditions are in a somewhat chaotic condition. Salaries have tumbled like a house of cards. Church debts have troubled their possessors to distraction. Budgets are out of balance. But there are gratifying signs of spiritual activity. World Service cannot but suffer. But conditions ARE improving.

Your correspondent enjoys the surely somewhat unique status of being an appointee in two Annual Conferences: one to a pastoral charge in Philadelphia Conference; the other as a correspondent of The Malaysia Message in the Malaya Conference. He is not sure of the constitutionality of this arrangement, but he is quite sure of the cordiality of it. And it means two opportunities for service instead of one. May God bless both!

AN INTERESTING FIGURE in Ridley Park was "Old Zeke," as everyone called him, not disrespectfully, but with a sort of community affection. He was an old negro preacher. Poor as Job, already so poor that the depression could not make him more so, Old Zeke used to stand around the local railway station every morning as the commuters took their morning trains to their places of business in the near-by city. Zeke's tin cup registered the tinkle of many a coin, as, bent nearly double with age and infirmity, leaning heavily on his cane, he moved laboriously about, crooning a hymn. His tabernacle was a poor little coloured church with a congregation equally poor to match. Some months ago, the years that Zeke bore proved too much for his aging shoulders, and it was suggested to him by well-meaning friends that he enter the County Home for the remainder of his days. Proud in his poverty, Zeke rejected the idea. But he was taken in an automobile to see the place. When his eye fell upon the comfortable audience of old folks like himself, gathered in their chapel for worship, Zeke exclaimed, "This is the place for Old Zeke! Now I can preach to a good audience, and they can't get away from my sermon!" He was admitted. Last week he died there. And the daily newspaper, caring only for news with human interest, recorded with some detail the passing of Rev. Ezekiel Tilghman, age 92!

YOU HAVE READ of the sensational suddenness with which the President of the United States terminated the mail-carrying contracts of several large Air Lines, turning over to the United States Army fliers the task of instantly adjusting themselves to this perilous work, for which neither training nor their ships were adapted. Ten dead valiant army officers and a number of smashed planes in the brief space of a few days, are one result of this adventure. But neither President nor army were prepared for the ferocious weather that from the very beginning of the army's perilous venture dogged their course. Unprecedented low temperatures, persistent snowstorms, and impossible flying conditions have been almost continuous, and still are at the moment of writing this letter. Not only in the air, but on the city streets, the suburban and rural roads, on the railways and street-car lines, to city fire companies and to mariners at sea, in the homes of the unemployed and the poor, and on the coal bins of the better off, this winter has been the champion record-breaker.

DRINK AND MOTOR CARS won't mix. Without the remotest suggestion of prohibition propaganda, but motivated solely in the interest of public safety, the motor vehicle authorities of this State of Pennsylvania have enacted into law most stringent regulations governing the granting and renewal of drivers' licenses. Woe to the man who has a record (and all accidents are recorded at the State capital) of careless or drunken driving, or of injuring or imperilling the safety and property of other motorists when he has no means from which he can be compelled to pay compensation for the harm he does. Two dollars a year will renew the license of a normal driver. But now, before a license is granted, the applicant must qualify by the possession of an insurance policy that will protect the person and property of his potential victims, or else deposit with the State the tidy sum of G$11,000! Needless to say, the road hog, the intoxicated driver, and their like, are not the kind who carry ample protection for themselves and their victims unless they are forced to. Your correspondent recalls with a shudder having been smashed into by a 17-year-old boy, with a $20 obsolete car, whose brakes were worthless, and whose driving was adjudged by the magistrate to be reckless; who had no insurance, and could not pay his fines or compensate for the resultant injuries to his victims and their property. Now, add to such disqualifications the further risk of zigzag driving by alcoholic operators, and you will admire the courage if not the judgment of Pennsylvanian motorists, in venturing upon highways where forty miles an hour is legal, and sixty is common.

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A New Sakai School

(9th Mile Cameron Highlands)

The teacher, Mr. S. M. Siantoeri, who is to be in charge of this new school had promised the Sakai Penghulu that a missionary would be present for the opening of the school. On the day appointed the missionary found Mr. Siantoeri and Mr. Simandjoentak waiting for him at a little shop by the roadside. Leaving the motor car by the roadside we were soon on our way along a jungle path so narrow that few there be that find it. Our journey began mildly by taking us in and out among banana stalks. Then the scenery changed and we were zigzaging around clusters of bamboo which reached feathery fingers upward to the height of thirty to forty feet. Then we came to the jungle path with all of its interesting curves, ups and downs, slippery rocks and treacherous tree roots. We seemed to have come to the end of the path as we approached an abrupt drop of twenty-five feet. This jumping off place proved to be a river bank hemming in a swiftly flowing river. Tree roots and slippery rocks formed a natural ladder or stairway down to the water's edge. Watch your step! Before us stretches a large tree which has been felled across the river from the opposite bank. One slip on this smooth log and down you go into the foam-tipped rapids beneath. All safely across!

Then on we go another hundred yards where a smaller but bridgeless stream challenges our progress. Off with your shoes and wade and remember to watch your step. The swift water is just watching its chance to give your foot an extra push on those smooth rocks and give you a good ducking. We are on our way again but just over the hill is another stream. And so on we go until the welcome clearing in the jungle appears ahead.

We went on to the school but no one was there so the missionary wondered if the plans for the day were not being carried out. The Penghulu noted the look of wonder and assured us that the people would soon come. He had already sent out word that we had arrived.. Then the people began to come. I have seen magicians bring rabbits out of hats but show me a magician that could make people appear more mysteriously than these appeared through the bamboo clusters or across the little stream. Each family procession consisted of the father carrying the rice pot or pots in a bamboo basket hung on his shoulders; next the mother usually carrying a small baby strapped to her back Chinese fashion, and then the children. On arrival the father handed the rice pot to the mother who took it to the Penghulu for the family's allotment of rice. She or one of the older girls built a fire between some stones brought from the river bed and cooked the rice for the family. The mutton curry was cooked in one large kettle and served out to the people along with some fish and Chinese mee. The missionary, the teachers, and some school boys sat down by the river side and ate rice and curry with fingers for forks and banana leaves for plates. Including children, there were about forty present for the feed. When all had eaten and were filled, the women and small children went home, and the men accepted the teacher's invitation to meet at the school. About that time down came the usual tropical torrent of rain.

Mr. Simandjoentak spoke very enthusiastically explaining to the Penghulu and those present the purpose of the school. As God had sent the rain so he sends His love to all men. The missionary had not come to take but had come to give, not money, but teaching of the love of God. There is one God for all men, and His blessings are shared by all. At this point the Penghulu nodded his head understandingly and said, "Yes, that's true, one God for us all". The boys from Mr. Siantoeri's school sang, "Jesus Calls Us o'er the Tumult", and "Rock of Ages".

We should add a word to give you a better idea of what the new school building is like. The main part of the building is 25 feet by 15 feet with a kitchen added on one side. The school room is 16 by 15 feet. The remaining part of the building is the teacher's living quarters. There are two rooms

about 8 feet square each besides the kitchen which is 5 by 8 feet. The floor is made about 3½ feet above the ground and made of two layers of split bamboo. The sides are also made of split bamboo. A large bamboo is taken and flattened out or rolled out as one would unroll a stiff tube of cardboard. The corner posts and the floor supports are made of small jungle saplings driven into the ground. The school desks are made by having poles driven into the ground and projecting up through the floor, with a board nailed across the top which is cut a bit sloping. The school seats are made in the same way. The door of the house swings out and upward and when supported by the two sticks, kept handy for that purpose, forms a roof for the steps. The steps as may be noted in the picture are just cross sticks tied to the side supports. There is not a single nail used in the actual construction of the building. The only nails to be seen are the dozen or so large nails used to fasten on the tops of the desks and the school seats. The upper half of the sides of the school room swing out and upward so as to leave a very airy school room well shaded by the projecting sides. The roof is made of jungle palms laid crosswise on the roof. When looked at for the first time from the inside of the building the roof looked like a sieve for light was showing through in many places. But it stood the test for not a drop of the heavy downpour came through. It took one week to gather the materials and build the school. The total cost of the building itself was $40. A four room house for $40? Yes, and it should be added that that price includes the heavy furniture such as bed stove, table and school desks.

The interest and devoted service of these Batak preacher-teachers are worthy of the highest commendation. Mr. Siantoeri has passed Junior Cambridge in Raffles Institution, Singapore. He would appreciate receiving books or magazines to read when he is not following jungle trails or teaching in the new school. Pictures for the school room would also be appreciated. These things may be sent to Anglo-Chinese School, Teluk Anson.

A visit to one of these Sakai schools would convince you that very worthwhile work is being done. The boys are taught gardening and handwork. The teacher's home sets forth an example of cleanliness and order.

Advice is given as to proper food and ways in which it should be prepared. The burned scars on the stomachs of many of the Sakai children is an indication that there is a need for advice on matters of food and cooking.

Last but not least in importance, "the poor are having the Gospel preached to them."

C. D. P.

THE CHRISTIAN AND HIS AMUSEMENTS.

Rev. E. S. Lau.

The standard of Christian behaviour is not based on the popular fashion of the time but it is rooted and grounded on the saying, "Thou shalt be perfect as your father in heaven is perfect." No Christian can justify his action on the popular craze or mode of the time and place. He should conduct himself not by the examples of other lives—[illegible] Christian though they may be,—but he should guide himself by the unfailing compass of human conduct—the perfection of God.

Any amusement must be considered in the light of daily duty. It is not amusement first and duty second. Man is placed in this world not to be "Amused" but to lead a life worthy of his divine origin. A man seeks pleasure in any amusement so that he may be fit, or more fit, for the daily tasks of life.

The Threefold Bearing of Amusements

The first consideration is that a Christian's amusements should not decrease but rather increase his power of body, mind and soul. In short his amusements should enhance the possibility towards attaining The Christian Goal—The Abundant Life.

The abundant life of the body reminds him of the ringing challenge of St. Paul "I beseech you that ye present your bodies a living sacrifice, holy and acceptable unto God which is your reasonable service". It demands that his amusements either in practice or by suggestion or insinuation should not misuse or abuse his body warm from the hands of his Creator.

The abundant life of the mind demands that his amusements should always be acquisitive—constantly acquiring more knowledge,—and not negative or neutral in their effect, neither must they be degenerative in their influence.

The abundant life of the soul demands that his amusements should neither stagnate the development of personality nor violate the law of Christian conscience.

In the light of the triangular development of personality we see that a Christian's amusements must always be helpful to the body, mind and soul. When amusements are not helpful they have lost the very object or recreation—i.e. to re-create new power so as to fit man better for his daily tasks of life.

The Threefold Influence

The Christian demands that the influence of his amusements should be entirely helpful to himself. "No man liveth unto himself". A Christian is also anxious that indulgence in his beloved amusements should not lead others to go wrong. While he could say conscientiously that the dance is not harmful to himself, could he publicly confess this prayer—"Thy will be

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OUR SCHOOLS

H.S.O. & F.D.

School News.

Again we call attention to the deliquency of school correspondents in failing to keep us in touch with the happenings in the schools and to the difficulty of writing school news when no school news has been sent. It is somewhat like being required to make brick without straw. However, there are a few items of news which have come to our attention through the whisperings of little birds, and those we take pleasure in passing on to our readers. At the same time we express the hope that we may have an abundant supply of school news for our next issue.

Our northernmost station has been subjected to stiff breezes which have blown two principals away for their furlough and have brought two new principals in their places. Rev. T. W. Bowmar and Miss Lois Rea left the Anglo-Chinese and Anglo-Chinese Girls' Schools, respectively, while Rev. L. Proebstel and Miss Mabel Marsh have arrived from Ipoh and Klang, respectively, to fill these places. We hope that no breezes will dislodge them for some time to come.

Ipoh is suffering from depression, at present chiefly because of the loss of a very efficient principal, but across the water a bell rings to announce the arrival in the near future of a new principal, but until the Rev. Percy Bell takes up his new duties in the Anglo-Chinese School, the Ipoh A.C.S. will just carry on.

During the April-May holidays the Rev. C. D. Patterson, Telok Anson, made a trip into Cameron's Highlands and was present at the opening of our third school for the Sakai children. He has written a very interesting account of this event in this issue.

Kuala Lumpur M.B.S. is eagerly awaiting the arrival of the Rev. W. A. Schurr. Mrs. Schurr and Michael will not arrive till later in the year.

Mrs. Harold Proctor, formerly of Seremban, has assumed the duties of the Principal of the Methodist Girls' School, Klang, in place of Miss Marsh who has proceeded to Penang.

The Suydam Girls' School, Malacca, celebrated the opening of their new Hall with an excellent concert provided by the different classes of the school. The Hall was well filled and the concert was greatly enjoyed. This Hall has already become quite indispensable to the work in Malacca, for besides providing room for the Kindergarten and the chapel and assemblies of the school, it served admirably the needs of the recent Epworth League Institute in Malacca.

There are undoubtedly other items of news which should appear on this page, but if you think that something vital has been omitted, just stir up your school correspondent, and about the 10th of each month it would not be a bad idea to give him reminders, gentle or otherwise, of his important duties.

Two Scouts of Fiji.

Artificial respiration is one of the many useful things Boy Scouts know all about, and two Fiji Scouts have lately practised it with great success—on a bullock!

They saw the bullock at its last gasp in a river, and while one dived in and held up the animal's head the other ran for a rope. Between them they managed to pull it up on to the bank, and with a third boy to help they arranged the bullock head downward on the slope.

Remembering their First Aid lessons they set to work to apply artificial respiration. They pummelled quite a lot of water out of their out-size patient, and at last had the satisfaction of seeing the animal start breathing. A little later it staggered to its feet and they were able to get it back to its owner. He wanted to reward them in some way, but again their Scout training told them what to do, and they were well content with having had such a patient to practise on.

The Children's Newspaper.

Schoolboys and Tobacco.

Schoolboys of every generation observe closely the conduct of older people and eagerly seek to imitate that conduct. If they see an older person whom they admire wearing an especially attractive neck-tie, they are unhappy until they have secured a similar neck-tie. Or if such an older person has a particular way of holding his head when moving about or if he holds his hands beind his back when walking, or if he has a peculiarity about his speech, the schoolboy is not satisfied until he has learned these accomplishments for himself.

Now this is especially true with regard to tobacco. As schoolboys watch older people smoke cigarettes or cigars or pipes, they long also to smoke. How nice it would be to hold a cigarette between the lips and make it go wiggle-waggle while one talks, or to stand carelessly with it between one's fingers, or to tap it lightly and dexterously to flick off the ashes, or to perform many other amazing feats performed by the accomplished smoker! Many boys of school age on the streets of the towns of Malaya are smoking tobacco to-day merely because they desire to be like their older friends. And I suppose many schoolboys in Malaya who do not use it now would do so were it not for the warning which they have received from their teachers. For schoolboys should be aware of the danger of this subtle temptation. Tobacco is injurious to the health of the body at any period of life, but it is especially

so during the formative years of childhood. Every schoolboy should know that tobacco is harmful to growth, that it injures the delicate linings of the throat and lungs and may give rise later to diseases of these organs, and most of all that it affects injuriously the heart and brain and nerves. Whatever a schoolboy may decide to do about the use of tobacco after full growth of the body has been attained, until that time he would be well advised to leave it strictly alone.

After the body has reached its maturity, there are many considerations which should be taken account of in addition to those mentioned above:

1. Tobacco-smoking is a wasteful habit. It does no good to the body but is always harmful. Hence smoking tobacco is worse than burning money.

2. The injuries mentioned above do not cease with the attainment of physical maturity although they may be less noticeable thereafter.

3. The development of the finer qualities of the moral and spiritual life in young manhood and later periods is undoubtedly retarded by the use of tobacco.

4. It is acknowledged by the most inveterate users as a "bad habit."

FIND YOUR PLACE

Find your niche and fill it. If it be ever so little, if it be only a hewer of wood or drawer of water, do something in the great battle for God and truth.

C. H. Spurgeon

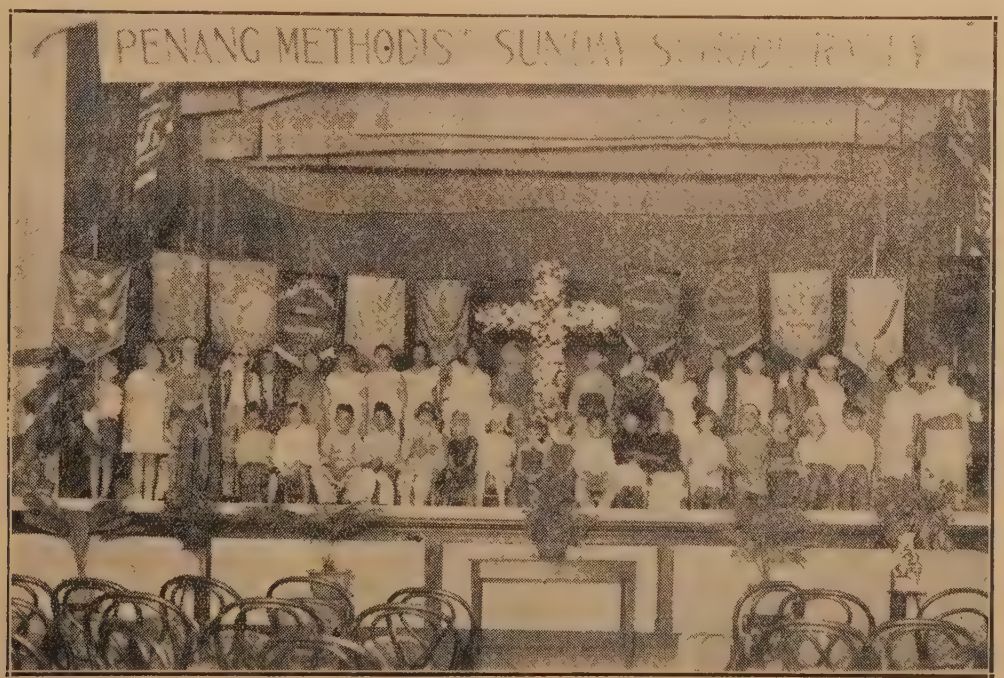
The Christian and his Amusements.

(*Continued from page* 15)

done in my heart and in the heart of the cabaret girl with whom I dance." Can a Christian say in his heart that his patronage of the cabaret is helping the cabaret girls to enter the Kingdom of God? A Christian ought to be equally concerned that his amusements do not in any way, whether directly or indirectly, hinder the building of the Kingdom of God. The Christian who spends his time and money once in the week at the theatre, the dance hall, and at other amusements, should compare the amount of time and money he spends to the amount of time and money he gives to his Church. The writer ventures this hypothesis that the average Christian gives eight to nine times more time and money for his amusements than he gives to his Church. And yet he is committed to the proposition that every Christian should first seek the Kingdom of God and his righteousness. Is he therefore not more loyal to his amusements than his Church? Is he not therefore supporting the commercialised amusements more than the building of the Kingdom of Righteousness?

If every Christian in Malaya would give as much time and money to his Church as he spends on his amusement, every Church would be self-supporting and more than that—it would be able to perform some definite mission work.

Let us bestir ourselves! Say not that we are slaves to our amusements but that we are servants and co-workers of God almighty.



THE EPWORTH LEAGUE

D.H.Y.

[Editor's Note—It was hoped that the reports of the Epworth League Institute would be published in this issue but as they have not been forwarded we print on this page the few news items which have reached us].

SITIAWAN UNION EPWORTH LEAGUE

The following are the newly-elected office-bearers for 1934.

President	Mr. Tai Swee Kee
1st Vice-President ..	Mr. Hung Main Kong
2nd Vice-President ..	Mr. Lee Kwong Hua
3rd Vice-President ..	Miss Janet Chen
4th Vice-President ..	Mr. Ling Sing Hang (games)
	Miss Hong Sioh Hing (refreshments)
Hon. Secretary ..	Mr. Ling Hua Kwong
Asst. Secretary ..	Mr. Ling How Su
Hon. Treasurer ..	Mr. W. Jesudason
Organist	Mrs. D. P. Coole
Advisory Board ..	Mr. D. P. Coole
	Mr. D. C. Gong
	Mr. V. Jesudason
	Mrs. D. P. Coole
	Mrs. Chen
	Miss Dirksen

PAYA LEBAR

"The Annual General Business Meeting of the Paya Lebar Epworth League was held at the Church premises on Saturday, 13th January, 1934, at 2.30 p.m. with Mr. Chew Hock Hin, the former President of the League in the chair.

The following Office-Bearers for the year 1934, were elected:—

President	Mr. Lee Teck Hock
1st Vice-President ..	,, Lim Hee Yang
2nd -do-	,, Lim Hee Seng
3rd Vice-Presidents ..	,, Daniel E. Sundram
	Miss Goh Cheng Bee
4th -do-	Mr. Samuel Leong
	,, Seah Kim Kow
Secretary	,, Heng Swee Tee
Treasurer	,, Lee Kim Soon
Asst: Treasurer ..	,, Koh Jim Quee
Auditor	,, Philip Khoo

PARIT BUNTAR UNION EPWORTH LEAGUE

The new cabinet officers of the above League are:

President	Mr. D. S. Ramanathan
1st Vice-President ..	Mr. T. K. Cheong
2nd Vice-President ..	Mr. V. A. Subramaniam
3rd Vice-President ..	Mr. J. Sandanasamy
4th Vice-President ..	Mr. P. Rengasamy
Hon. Secretary ..	Mr. S. Rajanayagam
Hon. Treasurer ..	Mr. Khor Peng Kim

NEBONG TEBAL UNION EPWORTH LEAGUE

The following Officers of Nebong Tebal Epworth League were installed on Easter Sunday by the Rev. A. Eklund, District Superintendent, Penang, at a United Service of the English and Tamil congregations.

President	Mr. Cheong Yew Weng
1st Vice-President ..	Mr. M. Ratnam
2nd and 3rd Vice-President	Mr. Tan Kean Hong
4th Vice-President ..	Mr. Ooi Kim Lean
Hon. Secretary and Treasurer	Mr. Ng Chin Choon
Superintendent of Junior League ..	Mr. Khoo Ching Cheang
Pastor	Mr. J. A. P. Oswald

THE SPIRIT OF THE PEACEMAKER

(*An Adaptation of the 13th Chapter of 1st Corinthians*)

Though I move great audiences with denunciations of war, and praises of peace, but have not love, I am no more creative than an organ grinder or a jazz-band. Though I know the history and the principles of the peace movement, and though I have faith to believe that the barriers between races and nations will be broken down, if I have not an understanding love for all races and classes, I count for nothing in the creation of a world of active good-will.

Even though I give my property to endow peace foundations, if I cannot co-operate with sincere peace workers of other methods and programmes, I count for nothing when all face the rising tides of nationalism and war propaganda. Though I give my body to be burned as a protest against military education and conscription, if I have not the spirit of love and forgiveness which opens the minds of opponents to the truth I can do nothing in changing the mind, set for war in national crises.

Forgiving, creative love suffers long and is kind in life's daily contacts and annoyances. The spirit of love and peace vaunts not itself even when nations bind themselves into peace leagues and sign treaties outlawing war. The spirit of Christ's peace hopes all things, even when narrow nationalism rides at will over the bruised spirits of these who love peace. Peace born of unconquerable love is not easily provoked into unprofitable debates, does not sulk and behave itself unseemly even when the argument is apparently won by the champions of "unchanging human nature" and "economic necessity."

Love bears everything and goes on believing and hoping in the dark days of the 20th century as in the first. Love at work in reconciliation never fails or loses its power to hope for ultimate victory.

GILBERT BOWLES

OUR BOYS & GIRLS

A. D.

THE LITTLE SILVER BELL

If you look at the map you will see that all up and down the coast of Norway there are scores of little islands. Little and lonely they are, but just because they are so little and lonely the fairies seem to have stayed there a very long time after they left all other places.

On one of these little islands lived a boy named John and his sister Elsa. All that they had in the world was a cottage with a stony field of rye and a tiny flock of sheep. John dug and sowed and reaped the field and took care of the sheep. Elsa spun and wove the wool from the flock, and looked after the home. But it was a dull life. John wanted to go to school like other boys, but it seemed as if he would have to stay on the island and take care of the sheep all the days of his life.

But one day as John wandered after his flock he saw something bright lying on a smooth patch of grass. It was a little silver bell, with marks like strange writing round the edge. John picked it up and rang it softly. It gave the sweetest sound he had ever heard—like sunlight and shining water and the song of birds—all in one clear note. And as the sheep heard the little bell they stopped nibbling and lifted up their heads and came trotting nearer to listen.

"This must surely be a fairy Bell," said John, and he rang it again and again and listened while it tinkled softly in the wind. And John was quite right. It was a fairy bell. If a fairy loses his little silver bell he must seek and search and never go back to fairy land until he finds it. Now, the fairy who had lost the bell which John found had danced fast and far the night before—over land and sea—so he changed himself into a shining blue bird and flew hither and thither searching. All day he looked with his bright eyes, but he never could find the little silver bell. As sunset drew near, he saw below him a little green island in the blue sea. There, in a grassy place, sat a shepherd lad by the side of a furze bush; round him the sheep were feeding, and the sheep bells tinkled softly as they moved. But clear above the sheep bells the fairy bird could hear another bell ringing, and as he flew he answered it and sang:

"Sweet ring the sheep bells; no bell have I.
Till the lost is found again, far must I fly.
Sweet ring the sheep bells but none is so dear
As my lost silver bell that rings so clear."

At the bird's song John looked up. "What a strange sweet bird," he said. "Will it come to me as the sheep did if I ring?

He rang the bell softly, and down from the sky dropped the shining blue bird into a dark green furze bush all golden in the sunset light. John ran to the bush, for he thought, "Perhaps its nest is there." But the low sun dazzled his eyes, and before he reached the bush he was surprised to see an old woman coming towards him.

"My son," she said, "that is a very sweet bell of yours. Will you sell it to me? I will give you three silver dollars for it."

"Nay, mother," said John "three dollars will not buy it. Listen how sweet it is, and see—when I ring it, my sheep follow as I will."

"I will give you five dollars," said the old woman eagerly. "I will give you a handful; I will give you gold; but I must have the bell."

"Nay, nay, mother," said John, "gold does not ring like my silver bell." And then he rubbed his eyes, for suddenly the old woman was gone, and in her place there stood a tiny man in a red cap, a green coat, and little pointed shoes, who hopped nimbly to the top of a big rock and tugged at John's coat.

"John," said the fairy man coaxingly; "oh, John, be a good lad and give me back my silver bell. I have searched for it all day long, and see, the sun is nearly set, and I cannot go back to fairyland without it."

"So that is it, little neighbour," said John. "Well, it is a merry bell, and I shall miss it sadly, but I would not keep it from you. So take the bell and good fortune go with you."

As he spoke the sun dipped behind a low cloud, and the light went out like a candle. The fairy was gone, and the silver bell with him, but on the ground at John's feet there lay a shepherd's crook of white wood, carved with little pictures of woolly sheep and lambs skipping and dancing, with garlands of flowers and peeping fairy faces.

John took up the fairy crook and went home with his sheep trotting willingly behind him. You may be sure he had a wonderful tale to tell Elsa. And from that day it is said, the fairy folk brought him good fortune. His sheep grew fine and fat, their wool was thick and soft and white. The flock prospered, and there were no such sheep to be found in all the countryside. John grew rich, and kind he always was. In time he had a large farm and built himself a great house, and there he and Elsa stayed till they both married, and they and their families lived happily ever after.

(From MORE STORIES AND HOW TO TELL THEM by ELIZABETH CLARK.)

RELIGIOUS EDUCATION

R.M.H. & D.H.Y.

PENANG DISTRICT METHODIST SUNDAY SCHOOLS' RALLY

Sunday, April 8th, was a red letter day in the history of the Sunday Schools in the Penang District. On that day over 600 students both boys and girls from Parit Buntar, Nibong Tebal, Bukit Mertajam, Jelutong, Tanjong Tokong, Patani Road, Methodist Tamil Sunday School, Wesley Church Sunday School, and the Methodist Chinese Sunday School met together at the Town Hall at 9.30 a.m. for their first Rally. This Rally forms part of the programme for the year of the Penang District Sunday School Association, an association which has recently been formed to foster the interest of the teachers and boys in Sunday School work, the President of which is Mr. Khoo Cheng Hoe. Sunday School rallies have been held with great success in other centres of Malaya. In Singapore all the Methodist Sunday Schools meet together for worship at least once every year at the Victoria Memorial Hall where usually over a thousand children would attend. The General Committee in charge of the Rally in Penang consisting of Rev. Abel Eklund, the District Superintendent (Chairman), Miss E. Stella Cass, Mrs. T. W. Bowmar, Miss Urech, Mr. Khoo Cheng Hoe, Mr. B. Baughman, Mr. Ang Cheng Kang, Mr. Quah Khuan Sim and many others worked hard to make this first rally a success. An interesting, impressive, instructive, and inspiring programme was prepared including a pageant, selected hymns from the choirs of the Wesley Church and Tamil Methodist Church, Chinese songs sung by the children of the Chinese Church, and an address by the District Superintendent, Rev. A. Eklund.

Prior to this Rally, a very successful Rally, but on a smaller scale, was held by the Methodist Chinese Sunday School at which the attendance was over 350. The Sunday School Orchestra rendered several selections after which Miss Cass, Rev. Huang and Mrs. Eklund spoke to the boys.

I BELIEVE IN EDUCATION

An Article from the Creed of a Christian Educator. I believe in Education.

I see the age-old custom of passing on to each new generation the gathered wisdom of the past.

I am aware of the way in which all that men have gained as to the meaning of life has been passed on by the mystery of shared experience and thus has become mine.

I look back with gratitude to those who answered my questions, guided my stumbling feet up the path of truth, and shared with me their more matured selves.

Thus, I believe in education.

I believe in education as the way of making better people.

I believe in education as a pathway to a better social order.

I believe in education as the avenue through which growing persons can come to a better knowledge and mastery of self, of the external world, and of human relations, and to a wise relationship with God.

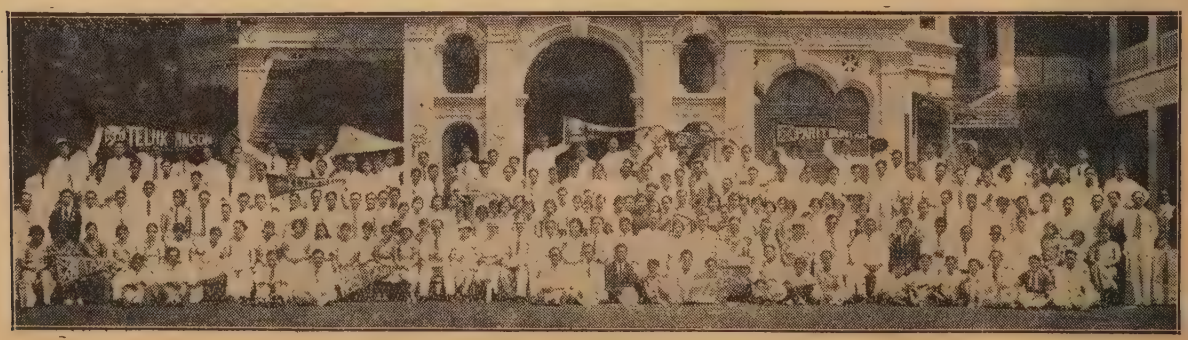
I turn with reverence to the ancient saying, "and the Word was made flesh and dwelt among us..... full of grace and truth," knowing because of it that God himself clothed his truth in a living person and thus became the Greatest Teacher.

I believe in Education.

MOTHER'S DAY IN SINGAPORE

The Tamil Methodist Church at Short Street was the scene of a very impressive and well attended service when they celebrated the Mothers' Day on Sunday 13th inst. The Sunday School and Choir marched in procession into the Church and special songs were rendered by the Sunday School and Choir. Mr. J. V. Chelliah M.A., Vice-principal Jaffna College, Ceylon, preached an inspiring sermon emphasizing the sacredness of Motherhood and exhorting the young to be faithful and loyal to their parents in return for the love they bore to us.

C. B. Paul



Penang District Epworth League Institute

Our American Letter.

(*Continued from page* 13)

A LEADING DISTILLERY, operating under conditions prevailing since the repeal of the XVIII Amendment, for the period July 11 to December 31, shows net profit of G.$4,005,171, after taxes and charges, equal to $3.81 a share on the capital stock. The company was formed only last July. Its promoters were doubtless thinking of some considerations other than assuaging the thirst of a long-suffering public. We would like to have—not that dividend, from such a source, but a like amount, to turn over to Bishop Lee to use for a somewhat different purpose in his area. America bemoans her millions of unemployed, but when one thinks of the diversion from providing the necessities of life of the amount of money used to declare such a dividend, from such a source, can we be blamed or thought fanatical if we just fail to see wherein we are the gainers by the return of the legalized liquor traffic?

THE APPOINTMENTS of the recent session of the Malaya Conference, while doubtless uninviting to an uninitiated reader, with their medley of unpronounceable names of places and persons, make fascinating reading to Malayan "has-beens." Two Tamil Districts! Some forty stations in Sarawak! The richly deserved decoration of the Hoovers (for it took both of them to earn it) by His Highness the Rajah of Sarawak! The ever expanding work on the Malay Peninsula! Surely Bishop Lee ought not to have many sleepless nights worrying about the growth of the work, unless it is the sort of worry a mother has whose son persists in outgrowing his pantaloons faster than his daddy can pay for larger and longer ones! And the workers, missionary and Asiatic, who are building thus, should be strangers to discouragement, as they are to adequate material compensation.

W. T. CHERRY.

Ridley Park, Pa., U.S.A., March 12, 1934.

TWO NEW BOOKS

"The Grace of God and a World Religion" by Thomas Phillips, D.D. This new book of 238 pages sets before us in forceful argument the fact that man by his own endeavour cannot find God, that the need expressed in all religions is for a God who will help people to know Him, and that this need has been met in a wonderful way by the grace of God in providing for men at the same time a Redeemer and a way of approach to the newly revealed Heavenly Father. It is attractively and inspiringly written.

"The Christian Message for the World To-day"—A Study of Christian Missions. This book of 204 pages is composed of contributions from many able leaders. The subjects treated are:

1. The Mood of Our Generation by Henry P. Van Dusen.
2. The Growing Faith of Communism by Basil Mathews.
3. The New Religion of Nationalism by Francis P. Miller.
4. The World Economic Crisis by Francis J. McConnell.
5. The Gospel and Our Generation by John A. Mackay.
6. Christianity and Other World Religions by William Paton.
7. The World Reach of the Christian Faith by Kenneth Scott Latourette.
8. The Purpose of Missions by Luther Allan Weigle.
9. The Motives of Missions by E. Stanley Jones.

Orders for these books can be placed with the Methodist Book Room, 10 Mount Sophia, Singapore, S.S.

JUST SUPPOSE

If all that we say
In a single day,
With never a word left out,
Were printed each night,
In clear black and white,
'Twould prove queer reading, no doubt.
And then just suppose
Ere one's eyes he could close
He must read the day's record through;
Then wouldn't one sigh,
And wouldn't he try
A great deal less talking to do?
And I more than half think
That many a kink
Would be smoother in life's tangled thread,
If one-half that we say
In a single day
Were left forever unsaid.

—*Selected*

GENERAL LITERATURE

A

SELECTED LIST OF TITLES

An Introduction to Psychology, Brierley, ...	$3.00
Some Studies in the Formation of Character, Mason	3.60
The Laws of Human Nature, Wheeler	3.00
The Scientific Study and Teaching of Languages, Palmer ..	7.50
Social Progress and Educational Waste, Lindsay	4.50
Dictionary of Foreign Phrases and Classical Quotations, Jones	6.50
Benham's New Book of Quotations	9.00
Modern First Editions: Points and Values, Fabes	9.00
The Captive and other Poems (signed edition), Walter De La Mare	37.80
The Jungle Tide (cheap edition), Still	2.10
Big Game and Big Life, Morewood Dowsett (21s.) ..	7.00
Kaiser and Chancellor, Karl Friedrich Nowak	9.00

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GRIN & BEAREM

Watch Your Words

The village choir boys had decided to form a cricket team, and appointed their junior member honorary secretary.

In due course the youngster appealed to the curate for support.

This is how his letter ended:

"And we should be very pleased, sir, if you would allow us the use of the bats which the choir men say you have in the belfry!"—*Hollywood "Citizen."*

Miss Gushin: "It must be wonderful to be a parachute jumper. I suppose you've had some terrible experiences."

Parachutist (fed up): "Yes, miss, terrible. Why, once I came down where there was a sign, 'Keep off the grass.'"

—*Boston Transcript.*

During his visit to the church school the vicar put this question to a class of little girls: "If all the good people were white and all the bad people were black, what colour would you be?"

Some answered "White" and others "Black." But little Mary replied: "Please, sir, I'd be streaky!"—*Exchange.*

Boy's essay: "A mirror is a popular subject, for there are lots of people who are always looking into it. Most mirrors are rectangular, yet everywhere we go we see them round. Often, like a waiter, a mirror has to be tipped to give good service. Most of us see something to like in a mirror, yet it is always casting reflections on our personal appearance."—*Boston Transcript.*

The family had planned a picnic for the next day, and Bobby was asked by his mother to see what the paper predicted for the weather.

After searching the paper he said "Well, they haven't decided yet. It says here, 'Weather for Wednesday, Unsettled.'"—*Christian Union Herald.*

Hm-m!

Teacher: "This essay on 'My Mother' is just the same as your brother's."

Bobby: "Yes, Miss Brown; you see, we have the same mother."

Dr. Rufus M. Jones: My old teacher at Harvard told us one day how an oysterman in Boston got converted at a meeting and called the oystermen together and took for his text: "Thou knowest I am an oysterman." He said: "Isn't it wonderful that Christ revealed Himself as an oysterman? He found us in the mud. He cracked our hard shells open and found what we were meant for."

After the meeting, one of the men who was not quite so moved told him that the text really was: "Thou knowest I am an austere man."

—*Boston Transcript.*

The Middleman

As the train pulled into the depot a travelling man stuck his head out of the window, and calling to a boy standing near, he said: "Here, bring me a sandwich and here's another dime, get one for yourself."

Just as the train started to pull out, the boy returned, munching a sandwich, and handed the man a dime and shouted: Here's yer dime, Mister. they only had one."—*Selected.*

Are Marriages Made in Heaven

"Does the moon affect the tide?"

"No, only the untied."—*Bee-Hive.*

Lucky Too

Speed fiend (as he slowed down a bit)—"Gosh! Don't you feel glad you're alive?"

Timid Passenger—"Glad isn't the word I'm amazed."—*Boston Transcript.*

Can't Officers Shoot Straight

"You say you served in France?" said the restaurant manager, as he sampled the new cook's first soup.

"Yes, sir, Officer's cook for two years and wounded twice."

"You're lucky, man. It's a wonder they didn't kill you."—*Times of India.*

A Way to Beat England

A Frenchman, after a long residence in England, became a naturalized British subject. He met a friend from Paris a short time later, and the Parisian took him to task for his action.

"What do you gain by it?" the friend inquired sternly.

"Well," replied the other, "in the first place, I win the battle of Waterloo!"—*Selected.*

Those bygone Years

Mother was telling stories of the time she was a little girl. Little Harold listened thoughtfully as she told of riding a pony, sliding down the haystack, and wading in the brook on the farm.

Finally he said with a sigh, "I wish I had met you earlier, Mother."

—*Exchange.*

Brake on Breakage

Professor's Wife— Cook has just fallen downstairs and broken her collarbone.

Absent-minded Professor— Tell her that if she breaks any more things she'll have to leave.

—*Royal Arcanum Bulletin.*

Doctor (to Edgar, aged four)—"Put your tongue out, please."

Little Edgar protruded the tip of his tongue.

Doctor—"No, no, put it right out."

Little Edgar—"I can't, doctor, it's fastened to me."—*Selected.*

Teacher (after the lesson on physical force)—"Now, boys, can any of you tell me what force it is that moves people along the street?"

Brilliant Pupil—"Please, sir, the police force."—*Selected.*

The Simpleton!

"All your fingers bound up! What have you done?"

"I bought my wife a potato peeler for her birthday, and when she said she couldn't make it work I had to show her how simple it was."—*Epworth Herald.*

Time Exposure

A judge's little daughter, who had attended her father's court for the first time, told her mother:

"Papa made a speech, and several other men made speeches to twelve men who sat all together, and then these twelve men were put in a dark room to be developed."—*Montreal Star.*

"My dad's awful smart."

"What's he do?"

"Why he's a mechanic and makes locomotives."

"Gee, that's nothing; my dad's a commuter and makes two trains a day."—*Presbyterian Advance.*

Junior—Say, mother, how much am I worth?"

Mother—"Why, your're worth a million to me, dear."

Junior—"Well, then, could you advance me a quarter?"—*Chelsea Record.*

Little Benny looked up at his mother thoughtfully.

"Mum," he said, a frown on his face, "tell me—did you get me in a bargain basement?"

"Whatever makes you think that, Benny?" mother asked.

The boy held up his hand.

"I was just wondering," he replied. "You see, my fingers are all odd sizes."

—*London Answers.*

The Minutes are Passed

Small Boy: 'Father, what's a committee?'

Father: 'A committee is a body that keeps minutes and wastes hours!'

—*Leader.*

Highway sign: Cars washed, $1; Austins dunked, twenty-five cents.

—*Congregationalist.*

"Why did you tell Joe you married me because I'm such a wonderful cook? I can't boil a patato."

"But I had to give some excuse."

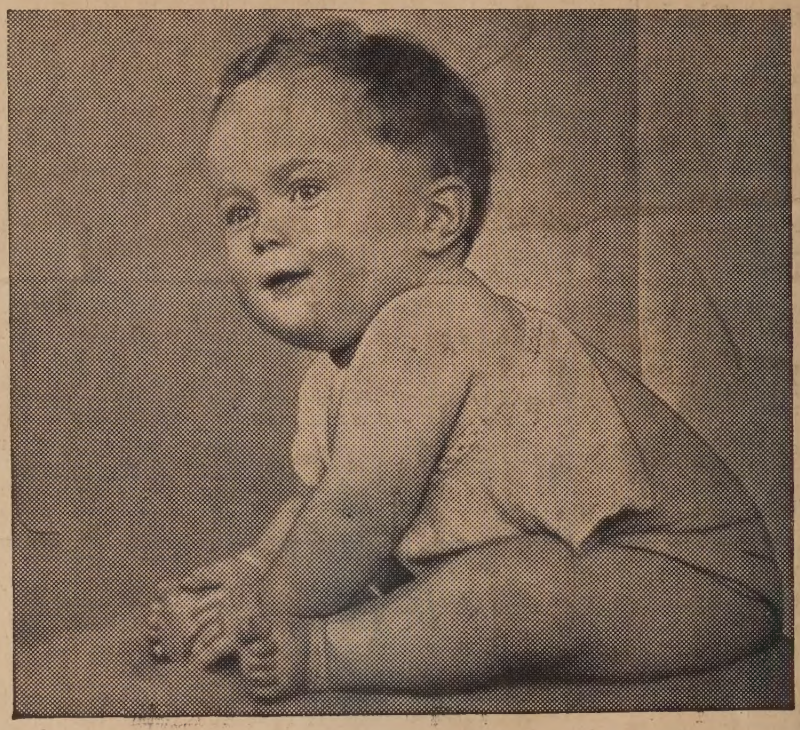
—R. C. in *Springfield Union.*

The preacher was reading the Scripture when an old lady broke in: "What kind of a Bible are you using, parson?"

"I'm reading from the Revised Version," he answered.

"Hm!" she said. "The King James Version was good enough for St. Paul and it's good enough for me."—*Selected.*

Remember! Your subscription to the Malaysia Message for 1934.



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